A U M

Let brotherly love continue. Be not forgetful to entertain strangers; for thereby some have entertained angels unawares.—*Hebrews, xiii, 1, 2.*

And behold I come quickly; and my reward is with me, to give every man according as his work shall be.—*Revelations, xxii, 12.*

THEOSOPHY

Vol. IX **APRIL, 1921** **No. 6**

No Theosophical Society, as such, is responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editors will be accountable.

NOTIONS

NOTIONS are the camp-followers of prejudice and preconception. Small and insignificant as they are, we think we do not admit them to our councils of war, nor let them press an engagement. Yet many a battle is lost for their insistencies. At just the moment when we are about to take the Gate—to advance boldly into the kingdom of Freedom, up rears the grinning devoted head of the least of these camp-followers, and straightway we leap to the earth to consort with him.

"Why, I thought the Gate would look different from this! Here is but plain iron and I thought it would be gold. Nor are the sentries there as they should look. They wear only plain helmets and they should wear head-pieces with waving golden plumes. After all, this may be the wrong gate. I'll wait and see who else comes this way. Maybe they will tell me if these sentries are rightly named; if this gate is the gate to safety."

Sleekly, Camp-follower Notion weaves the tendrils of his words about us; more and more are we content with the *dream* of a golden gate much farther on; still we sit idly, for this iron gate must first be taken. Come those who hesitate for only an impalpable second, and overpass it at a leap; but they are those whose steps are not attended by camp-followers. They see one step, but one leap ahead, and take it with the light of daring burning in their hearts. They care not if the iron spikes lacerate their flesh as they pass into the kingdom of Freedom; they only ask if it is the true Light they follow. They care not if all their fellows see another way to go. They follow the flag of their own Higher Self, without reservation, without conditions, without complaint—whether it be to the jaws of death, or to the deep peace of Immortal Life. They are ready to pay the price of priceless Wisdom.

Camp-followers must be left behind on the quest for the Holy Grail. The cup can never be drained through the mind filled with prejudice, preconceptions, and suspicion. The clear waters of immortality pour only through the cup of Renunciation of all personal desire, all personal possession. And last of all do we learn that our fondest desires—our dearest possessions—are our Notions, the pets of our personal minds, which stay us in lassitudinous inaction from the glorious battle which alone can win us final liberation.

THE THEOSOPHICAL MOVEMENT*

CHAPTER XV

We have now to turn from the external aspects of the struggle of contending forces accompanying the progress of the Theosophical Movement, as exemplified in the Coues-Collins' storm, and regard the arena from another point of view altogether—the issues as personified in H. P. B., Mr. Judge and Col. Olcott, who, as we have said, represented in their own persons the three Sections of that Movement, exoteric and esoteric.

In the first decade of the Movement, as manifested in the exoteric Theosophical Society, the work of the three Founders was concordant and coherent. The Society grew rapidly in numbers and influence and became firmly established in America, Europe and India. Minor opposition attended its course from external antagonistic factors and numerous internal disturbances arose, but none of these was of serious moment, because no dissensions existed between the Founders. Enemies without and trouble-makers within could find "nothing whereon to stand" as a fulcrum. The first breach in the solidarity of the Founders was effected in the year 1881. It did not become a matter of public knowledge until 1895, and consideration of it must be deferred until we reach the events of that period, but the fact should be noted in seeking to understand the origins of the successive phases of the Movement. The student will do well to note two continuous cycles in the progress of the Movement, one of seven years' duration and the other of ten. The former is the cycle of the Second Section, the latter that of the exoteric Society. They run concurrently, and they intersect at the third turn of the one and the second revolution of the other. Counting from 1874—the date of the conjunction of the three Founders—we have the cyclic dates, 1881, 1888, 1895. Counting from 1875, the date of the foundation of the Society, we have 1885 and 1895. These dates, with their "twilight zones" at the periods of culmination and recommencement of the cycles, mark the epochal developments of the Theosophical Movement of the nineteenth century, exoterically and esoterically.

---

* Corrections, objections, criticisms, questions and comments are invited from all readers on any facts or conclusions stated in this series.—Editors.

Public reference was made to the existence of the inner Sections of the Movement at the close of the first seven years' cycle, and from then on more and more frequent allusions to the Second Section, its superior importance, its rules and discipline, its guardianship of the exoteric work, its provisions for the more earnest and worthy members of the "Third Section" or Theosophical Society proper, may be found in public print. Finally, at the close of the second cycle of seven years, a definite, formal, public announcement was made of the formation of the "Esoteric Section" of the T. S., as a probationary degree of the Second Section of the Theosophical Movement. And, under the protection of the "pledge" and the seal of confidence, information was given to all applicants of the real purpose of the Movement, the real status of the Society, the real objects of the invisible *Founders*—the Masters of Wisdom.

The close of the first ten years' cycle was marked, exoterically, by the Coulomb charges and the *Report* of the Society for Psychical Research. Esoterically, both these were made possible and enabled to achieve an immense damage to the Movement, through the hidden rupture between the three Sections of the Movement, the First and Second Sections on the one hand, the Third Section on the other; between the esoteric side of the Movement as personified in H. P. B., Mr. Judge and Damodar, and the exoteric, as personified by Col. Olcott, Mr. Sinnett, and the Hindu Council. At the time, the only public signs of this breach were the failure to defend H. P. B. as strenuously as she was attacked, her resignation and departure from India and from active connection with the Society, the public and private disclaimers of Col. Olcott and others of any reliance of their own or of the Society on the assumed occult status or phenomenal powers of H. P. B., their assertion of the ability and necessity of the Society to stand on its own merits as a non-sectarian association with objects and purposes of its own, and apart from H. P. Blavatsky as the direct Agent of the Masters, apart from her paramount status as the connecting link between those Masters and the Society, apart from her teachings of Theosophy as the authoritative exposition of the Wisdom-Religion.

What was the secret of this change of front on the part of Col. Olcott and others high in the affairs of the Society? This also did not become public till many years later, and full consideration must be deferred until that time is reached, but the fact must be grasped, for it is the key to the succeeding events. The plain fact is that Col. Olcott and others prominent in the Society had reached the conviction that H. P. B. could not be wholly trusted; that she was irresponsible, producing at one time genuine phenomena, at another, spurious; delivering at one time veritable Messages from the Masters, at another, bogus communications in Their names. They were convinced that H. P. B. was a *medium*, and Col. Olcott's view of mediumship, as expressed by himself in "The Theosophist" for January, 1889, page 209, was that mediums are *"irresponsible in proportion to the genuineness of their Mediumship,* since they

are unable to discriminate and select good influences from bad, and are thus, being necessarily passive, completely at the mercy of the psychic influences of their séance-room." Having this perfectly sound view of the nature of mediumship from a life-long experimenting with mediums, and profoundly convinced that H. P. B. was a medium, it necessarily followed that Col. Olcott and his associates found themselves compelled to exercise their own discrimination in determining which was genuine and which was false in the phenomena and the messages of H. P. B. Of this discrimination of their own they never had any doubts. They believed in the existence of Masters, they had no doubt that their apprehension of the nature and powers of Masters was as correct and exact as their apprehension of the nature and powers of H. P. B., consequently they could only attribute to the Masters the same attitude toward H. P. B. as their own—that she was a useful and valuable instrument to the Cause and to the Society under proper checks and safe-guards—and those checks and safe-guards they were abundantly willing to provide on their side and in their relations with H. P. B., as they assumed the Masters were exercising in Their relations with her. Although they had abundant warnings, both from the teachings of Theosophy and from messages received by them directly from the Masters, that their views of H. P. B. were erroneous in fact and illogical in principle, and although not one of them himself had, or professed to have, any occult powers of his own, any occult means of discrimination, any ability to direct communication of his own with Masters, nevertheless their fundamentally false view of the nature of H. P. B. compelled them, little by little, to take a divergent path. In the beginning, doubts; next, private dissent and dissimulation; then a middle ground, public temporizing and secret plotting; finally, open repudiation of her occult status and authoritative standing in the Society, in the Movement, in Theosophy.

The stage of dissent and dissimulation was reached and practiced in 1884 and the following years. Compelled by their involvement with her in the affairs of the Society and their joint sponsorship for the numerous miraculous events attributed to the course of its history, a luke-warm support was publicly given to H. P. B., while in private a determined effort was made to suppress and "control" her in the common interest. During these years W. Stainton Moses ("M.A. Oxon"), C. C. Massey, A. O. Hume, V. V. Solovyoff, W. T. Brown, Mrs. Josephine Cables, Mohini M. Chatterji, Subba Row, Mr. Cooper-Oakley, and numerous others, both members of the Society and probationers of the Second Section, succumbed to inner and outer influences and left the Society, but Col. Olcott, Mr. Sinnett and many others continued with the Society and its work, because, however much they doubted H. P. B., they were none the less convinced of the existence of the Masters and the value of the Society in the work of the Movement, provided only that they could themselves direct and control its destinies.

Followed Col. Olcott's private but violent opposition to the formation of the "Esoteric Section," and to the lines of direction that H. P. B. and Mr. Judge were attempting to lay and energize within the Society by the establishment of the "Esoteric Section" and by their magazines, "The Path" and "Lucifer."

The cleavage at this time went almost to the verge of the establishment by H. P. B. and Mr. Judge of a new Society composed of those Western Theosophists who would remain true to the original impetus and its lines, and would have so resulted had not Col. Olcott and those associated with his views modified their conduct. Concerned not at all with or over Col. Olcott's or any one's opinions in regard to themselves, but intent only on the Cause itself, H. P. B. and W. Q. J. used every effort to encourage, to sustain, to uphold him and others in their devotion and their place in the Society, so long as work was done and a possibility remained to keep the three lines of the Movement intact, coherent, and in proper relation. Nothing was omitted that might assuage the several vanities, jealousies, ambitions and fears of Col. Olcott and his co-workers, everything possible was done to convince them that place, power, authority and dominion were not sought by H. P. B.

Then came the Coues-Collins attempt to destroy where it could not supplant, to ruin where it could not rule. There can be no doubt, we think, that Dr. Coues counted that if he led the assault he would be supported openly by Col. Olcott and others prominent within the Society, and for this he had what to him were sound reasons, as has been indicated. Backed by his own prestige with the general public and that of Olcott and others with the Society's membership, knowing the general discredit heaped upon H. P. B. by the S. P. R. Report, knowing well the private opinions of Olcott, Sinnett and others in regard to her, what more natural than that he should consider his forces more than ample to so utterly crush the reputation of H. P. B. that she would be permanently eliminated as a factor in the Society, which could then be reorganized and rebuilt on lines agreeable to himself and his own ambitions, with himself as its bright particular star in the west. As able and astute as he was without conscience or honor, he was a fit and chosen instrument for jesuitry. His plan of subornation succeeded perfectly with Mabel Collins, but his master-stroke failed with Col. Olcott. This he could not know in advance, but his knowledge of conditions and the progress of his correspondence with the President-Founder gave him every reason to believe that the disaffection so artfully fanned would burst to flame in open treason when the battle should be joined. He reckoned without his host in the final issue, but how nearly he succeeded is indicated by the letter to him from Col. Olcott which we have given, and by the course pursued by the President-Founder during all that stormy period—a course which we have now to trace.

That course was one designed to aid and abet the battle being waged to destroy the moral reputation and occult status of H. P. B.

and her chief defender, Mr. Judge, so far as that could be achieved without imperiling the Society and his own importance in it to the point of irretrievable disaster. Col. Olcott was willing to go thus far in order to upset the paramount unofficial influence of H. P. B. and her Colleague, and reduce them to what he considered their proper place and subordination in the ranks, and at the same time enhance and render secure his own position and power as the recognized "Official Head" of the Society. In all this Col. Olcott was honest and sincere. It was but the logical development of his own basic misconception and misunderstanding of Masters, Their Movement and Their Society—all alike menaced by the "irresponsible" and "unconstitutional" procedure of H. P. B. However mistaken or misguided his views, however himself "completely at the mercy of the psychic influences" which he was convinced made H. P. B. at times unsafe and unreliable, he *was* absolutely honest and devoted to what he conceived to be the best interests of the Society. It was precisely this honesty and devotion to the Society, however inconsistent and illogical his mind might be, that H. P. B. recognized and worked upon and with, and that Dr. Coues failed utterly to reckon with.

Negatively, Colonel Olcott's state of mind is attested by his total failure to align himself with his Colleagues while they were being sorely beset by traitors within and by enemies without. As in 1884-5 and again in 1886-7, his sole thought was for the Society and himself—for the Society as personified in himself. Its troubles and his troubles were, in his opinion, not due to any falling away from its Objects, any mistakes or misunderstandings of his own, but to the wrong and perverse actions of H. P. B. and Mr. Judge. They had gotten the Society, themselves and himself into serious difficulties in spite of his best efforts to prevent. Very well; it was for them to extricate and clear themselves if they could, and in so doing learn a needed lesson. That was their affair, not his. His duty was to protect the Society and himself as its responsible Head and guardian, at all hazards and from all hazards; and the chief of these hazards was the "friction of strong personalities," due to the "unauthorized" and "irregular" actions of H. P. B. and W. Q. J., as opposed to his own "official" procedure.

Affirmatively, Col. Olcott's predominating attitude is evidenced (*a*) by the record made by himself and his intimates at the time; (*b*) by his own disclosures made many years afterward; (*c*) by the record made by H. P. B. and Mr. Judge. From all these the student can piece together the pattern which shows the workings of consciousness of the three Founders during the storm of 1889-90.

"Old Diary Leaves, Fourth Series," to which we shall have to refer, was published in book form after the death of Col. Olcott, and contains many omissions of the text as originally printed in "The Theosophist," Volumes XXI and XXII, ten years after the events discussed therein. Our quotations, therefore, should be verified by reference to the original text.

Volume XXI, page 199, Col. Olcott describes the situation just prior to his visit to Europe in 1888, which we have already covered in a former Chapter. He puts it thus:

"Portents of a coming storm in our European groups, stirred up or intensified by H. P. B., begin to show themselves, and Judge complains of our neglecting him. Just then Dr. Coues was working hard for the notoriety he craved and Judge was opposing him."

Of Col. Olcott's correspondence with and his comments on H. P. B. during this period we have already treated—all as disclosed by himself. What her prevision and methods were with regard to coming events has also been shown. We have now to observe the same in Mr. Judge, as disclosed by Col. Olcott, and as publicly put on record by Mr. Judge. Following the above quotation, "Old Diary Leaves" gives extracts from private letters written by Mr. Judge to Col. Olcott, as follows:

May 21, 1888: "I am always striving to keep your name at the top, for until your death you must be at the head."

June 8, 1888: "Certain matters are occurring here which need attention and action. . . . His [Coues] policy is to place himself at the head of some wonderful unknown thing through which (save the mark!) communications are alleged to come from Masters. He also in a large sense wishes to pull the T. S. away from your jursidiction and make himself the Grand Mogul of it in this country. . . . *I know that . . policy is to retain complete control in you, and my desire is to keep the American Section as a dependency of the General Council in India;* hence you are the President. *It was never my intention to dissever, but to bind,* and the form of our Constitution clearly shows that. That's why no President is elected or permitted here. . . . So I would recommend that you call the Council and consider our Constitution, which ought long ago to have been done—and decide that we are in affiliation and subordination to India and that we are recognized as part of the General Council, with power to have a Secretary as an (official) channel, but not to have a yearly President but only a Chairman at each Convention. . . . I cannot work this thing here properly without your co-operation."

June 15, 1888: "Until you two die it is folly for others to whistle against the wind. Masters and Federation!"

Few students have noted that in the letter of June 8, 1888, Mr. Judge *pre-stated* and took exactly the same position that the Master K. H. specified to Col. Olcott in the phenomenal letter dropped in his cabin on board the "Shannon" two months later, and that the actions of both Mr. Judge and H. P. B. were in most strict accord with the position laid down in the Master's letter—a position Col. Olcott was constantly violating so far as it regarded H. P. B. and her "emergent interference in practical affairs."

Col. Olcott's comments on Mr. Judge's letters show that in January, 1900, when he was writing, he as totally misconceived them, as at the time of their reception in 1888; that he saw in them nothing but "the building up of a new structure of falsehood, fraud and treachery in which to house new idols. . . . Alas! poor Judge." To which the student of the mysteries of the Theosophical Movement may well add, Alas! poor Olcott.

Followed Col. Olcott's visit to England and his "pitched battle with H. P. B." over the various matters at issue—the trouble in the Paris Branch, the Charter of the Blavatsky Lodge, the formation of the "British Section" of the T. S., on the model of the previously formed American Section, and the formation of the "Esoteric Section." In all these matters at stake, as well as Cooper Oakley's severance from the editorial staff of "The Theosophist," Col. Olcott yielded, partly under the influence of his renewed association with H. P. B., partly under the influence of the Master's letter, partly because he saw that he had come to the parting of the ways. Mr. Judge came over to England and the three Founders became once more, for the time being, apparently of one aim, purpose and feeling. To strengthen and maintain this bond after their separation and return, each to his own field of labor, H. P. B. and Mr. Judge arranged that Delegates from the American and British Section should go with Col. Olcott to Adyar and represent those Sections at the forth-coming "parliament" or Convention of the Society in India.

Richard Harte, a former New York newspaper man, an old time personal friend of Col. Olcott, who had been a member of the Society since 1878, was then in London and had acquired considerable reputation among Theosophists as the alleged writer of the famous editorial in "Lucifer" for December, 1887, entitled "Lucifer to the Archbishop of Canterbury, Greeting!" Him, Col. Olcott selected for his editorial associate on "The Theosophist." Thereupon Mr. Judge arranged with the Executive Committee of the American Council to have Mr. Harte act as Delegate for the American Section and to give Mr. Harte instructions to represent to the Indian Convention that the American Section favored the restoration to Col. Olcott of the powers and authority vested in the Indian Council early in 1885, as noted in a former Chapter. Mr. Charles Johnston, long a resident of India, was similarly chosen as Delegate of the British Section.

Col. Olcott returned to India late in the fall of 1888. Volume XXI, pages 322 and 323, gives his reminiscences of the month preceding the convention. He says:

"The Executive Council met as usual, on the following Sunday [after his return], and passed resolutions thoroughly approving of my doings in Europe. . . .

"At a Council meeting [in December], a resolution was unani-

mously passed to convert itself into an Advisory body and restore to me the full executive powers which, in 1885, I had consented to have curtailed, to satisfy some who thought it would be better to have several bosses instead of one. The thing did not work well enough to continue it, and all my colleagues were but too glad to re-shift the responsibility to my shoulders rather than keep it themselves. It was all the same to me, for even during the intervals I virtually had to do all the work, and the Council meetings grew more and more perfunctory—as Council meetings usually do, when there is some leader who may be counted on to pull the stroke-oar and get the boat on the straight course when cross winds blow."

The same pages contain Col. Olcott's comments on two other matters which were to come before the Convention. Of the first of these he says:

"Tranquil days of work and pleasant conversation followed, but before long I began to see signs of discontent spreading to some extent among certain few Branches, the result of underhand schemings by one or two malcontents, who were unfriendly to H. P. B. This passed off in time, although a desperate attempt was made at that year's Convention to make trouble for me. The Bombay Branch sent me, on November 30th, a resolution recommending that T. Subba Row, who had resigned, be asked to come back to us, but I have positively refused to lower the Society's dignity in any similar case, however influential might be the seceder."

The other matter mentioned, which also includes the preceding, is described as follows:

"The Convention Delegates began arriving on the 24th of December. On Christmas Day I got a foolish cablegram from H. P. B., threatening the resignation of herself and the entire Blavatsky Lodge should Cooper Oakley be re-admitted to membership; the act showing the state of nervous excitement into which the Subba Row imbroglio had thrown her. She used the name of the Blavatsky Lodge and of certain of its members so often in her letters, as condemning me utterly and backing her views unreservedly, that it became at last tiresome. Considering our personal relations, the identity of our ages, and our joint relationship to our Guru, it seemed to me ridiculous that the dicta of a group of junior colleagues, however warm partisans of hers, should influence me to act against my own judgment in questions of management. I wrote her at last that if she sent me any more round robins or protests from the same quarter I should neither read nor answer her letters: our affairs must be settled between ourselves without the interference of third parties. Answering me, she admitted the correctness of my argument and the exasperating documents ceased to arrive."

Theosophical students generally have never gone to the labor necessary in checking Col. Olcott's very numerous mis-statements

of fact and his very frequent contradictions in comments, opinions and actions, but have accepted his testimony and his conclusions alike as accurate and just. The matters just quoted are a case in point. The fact is very plain from his other statements earlier referred to that he himself was the chief "malcontent," for it was "The Theosophist" which was under his control that precipitated the "Subba Row imbroglio" by publishing the criticisms on the "seven-fold classification of principles." It was himself who supported Cooper Oakley, its editor, to the very point of a rupture with H. P. B. It was himself, in absolute control both of the Council and the Indian Convention, which favored the invitation not to Subba Row only, but to Cooper Oakley and others, "to come back to us." It was himself who had the affair all staged to become a *fait accompli* before H. P. B. should hear of it, and only her prompt and decisive cablegram to him two days before the Convention convened, upset the cut-and-dried program. The matter had already gone so far that it could not be kept out of the proceedings of the Convention, but her cablegram once more convinced Olcott that he had gone too far. The Convention Report, carefully prepared and edited by Richard Harte to conform to the exigencies of Col. Olcott's course in this and the other actions taken by the Convention, reads as follows:

"Second Day, Friday, December 28, 1888.

"The President called on the Secretary to read a resolution of the Bombay Branch, to the effect that the President should urge upon certain ex-Fellows to resume their connection with the Society, and which he, the President, had been particularly requested to lay before the Convention. A debate ensued, in which the unanimous opinion was expressed that such a step would be incompatible with the dignity of the Society. Thereupon Mr. Harte moved, ——— seconded, and ——— ——— supported a motion that the document and the whole subject should be laid upon the table, which was carried unanimously."

This was the "desperate attempt at that year's Convention to make trouble for me" over the "Subba Row imbroglio" that Col. Olcott's reminiscences so graphically and so inaccurately portray and comment upon.

Mr. Harte and Mr. Johnston duly expressed to the Convention the authorized wish of their respective Sections that the executive powers of the President should be restored to him by formal action of the Convention. According to the Report, Mr. Johnston went further and stated on behalf of the British Section: "It was further their opinion that Fees and Dues should be abolished, and the Society be placed upon a basis of voluntary support. As the President had intimated that he intended to place him [Mr. Johnston] on the Committee for the amendment of the Rules, he would not

make any further remarks at present." As the Report follows immediately with a copy of the Rules of the British Section and those Rules provided explicitly both for fees for the support of the Section and for contributions to the Society, it is evident (*a*) that Mr. Johnston either was not correctly reported in his remarks, or (*b*) that he exceeded his instructions and authority from the newly organized British Section. A later page of the Report (42) contains the statement as the conclusion of the "Report of the Executive Council":

"Resolutions were also adopted to submit for favorable consideration suggestions made by the American and British Sections for the abolition of Entrance Fees and Annual Dues, and for the reorganization of the whole Society upon a basis of Sectional Divisions with an autonomous character, but dependent and subject to the supervision and executive control of the President in Council, as representative of the collective automony of the whole Society. The Council is of opinion that radical changes in the Rules are needed, and recommend that the whole subject be referred to a Committee on Rules with instructions to report an amended Code to the present Convention, for its approval."

No one, we think, after reading the extracts just given from "Old Diary Leaves" can doubt that the "Executive Council" was merely Col. Olcott under a convenient cloak. A long set of "Revised Rules" was immediately presented to the Convention and the Report says:

"The Rules, as read out one by one by the Secretary, were debated by Sections, amended, and voted upon. The President was empowered, on motion of Mr. S. Ramaswamier . . . to edit the text, and make necessary corrections therein before sending it to the printer."

The nine pages of the Report immediately following the official proceedings are devoted to elaborate "Introductory Explanations" of the "Revised Rules," which, upon examination, will be found to be in fact an entirely new Constitution.

We may now turn to the official Report of the democratic American Section held at Chicago in April following, and to the report of Mr. Judge as General Secretary to that Convention on the matters just considered. Mr. Judge there says:

"My Report for this year has to deal with the progress of the Society's work since our last Convention, and certain changes which have been made by the Convention in India in last December. I propose to consider the last first.

"The Secretary in charge in India has already sent to most of the Branches a copy of the 'Revised Rules.' By reading those, together with the Report of the Convention held there, it will be seen that apparently the purpose to revise the rules and abolish fees

and dues was proposed by the American and English Sections, acting through their Delegates, Mr. Richard Harte and Mr. Charles Johnston. Mr. Harte was delegated by the Executive Committee, at the time he left London for India, to represent the American Section at that Convention, but, at the same time, written instructions were given him, very definitely stating that all that the American Section required him to do was to endeavor to restore to Col. Olcott the powers which he had voluntarily given up at a previous date, and those were stated to be the only changes which he should say we were in favor of. It was not then thought that any proposal to abolish fees and dues would be made, and, as Mr. Harte was himself present in New York when our Constitution governing the American Section was passed, and knew our policy in carrying on the work here, it never for a moment occurred to the Executive Committee that it was necessary to say any more than we had said, and as our Constitution declared our autonomy which had been granted prior to the passage of the Constitution, and which has since been affirmed in the Convention in India, even if we had been told in advance what was proposed to be done, we should have thought it to be impossible, as well as injudicious.

"The 'Revised Rules' also amend the 'objects' of the Society by altering them and adding to them, and, in a paper published in the succeeding issue of the 'Theosophist' signed 'F. T. S.' an attempt is made to show that the 'objects have never been definitely formulated.' This article is full of misconceptions, and, therefore, of wrong conclusions, because the gentleman who wrote it was not acquainted with the facts nor in possession of the Records. He refers to the printed 'Rules' of each year, and says that in 1882 for the first time they appeared as they were printed last year, but on looking over my records I find, not only that they have always been the same—except in minor elaborations not affecting the substance,—but that they were originally formulated in the shape they appeared before the last Convention in India, at the time that this Society was organized in 1875.

". . . These alterations seem to be injudicious. I therefore suggest to the Convention that a Resolution be passed dissenting from the advisability of these alterations and requesting a restoration, if possible, to the old form.

"In the second place, all dues and fees are attempted to be abolished, and the source of revenue for expenses made to depend on voluntary contributions.

"You will note that these 'Revised Rules' reaffirm the autonomy we claimed in 1886 which was subsequently ratified. There is no inconsistency in our declaring autonomy in respect to the internal affairs of the Section and, at the same time, our allegiance to the cause and to the Society as a whole.

"I am authorized by Mme. Blavatsky to say that she is not in favor of the change, and the majority of the British Section also

disagree with it, and have stated that their delegate was not authorized to consent to it."

Mr. Judge goes on to say that, aware of the sentiment of the American and British Sections, he had written to Adyar protesting against the proposed change in the matter of dues, and had received a reply from "Bro. Harte, the Secretary, enclosing a copy of a Resolution passed by the Commissioners in charge during Col. Olcott's absence." That Resolution "suspended until further order" that portion of the "Revised Rules" relating to fees and dues. This was subsequently "ratified" by the Indian "Council" and confirmed by a change in the "Rules" at the next succeeding Adyar Convention, which was not held until 1890, owing to the absence of Col. Olcott in Europe in December, 1889—of which in due course.

Returning to "Old Diary Leaves," Volume XXI of "The Theoosophist," at pages 324 and 325, the student can make his own comparisons of Col. Olcott's statements with the facts, and of his comments with those of Mr. Judge on the matters of dues and sectional autonomy. Thus:

"Consistently with my policy to give every chance to my colleagues to try experiments which seemed to them to promise well for the Society's interest, I acceded to their wish that we should try what effect the complete abolition of entrance fees and annual dues, and the trusting for the Society's support to voluntary contributions, would have. Personally, I did not believe in the scheme, though I officially supported it. . . . But the Convention voted for the change, upon the motion of the representatives of the British and American Sections present; I concurred, and issued the necessary Executive Notices, to clear the way.

"The first effect was that angry protests broke out in both the Western Sections; H. P. B. wrote me a violent letter, denouncing me as a vacillator and liberally reporting what so and so, her friends and colleagues, said about my inconsistency, after having just effected the organisation of a British Section and giving it the right to levy the customary entrance fees and annual dues; while Judge and his party openly revolted and refused to comply with the new order of things. Secretly I was rather amused to see how much of a mess was being made by marplots eager to have a finger in the pie, and was disposed to give them rope to hang themselves with. It was not long before the experiment failed and we returned to the old method. . . .

"The other important thing done by the Convention of 1888 was the adoption of the policy of re-organising the Society's work on the line of autonomous Sections: this having been the motive prompting me originally to grant, in 1886, a Charter to the American Section and, later, one to the new Section in London. The plan had proved an entire success in America, and after two years

of testing it in practice it seemed but fair to extend it to all our fields of activity. It was an admirable plan in every respect . . . and the Society changed from a quasi-autocracy to a constitutional Federation, each part independent as to its internal affairs, but responsible to every other part for its loyal support of the movement and its ideals and of the Federal Centre, which bound the whole together, like the *fasces* of the lictor, into an unbreakable bundle."

The elaborate "Introductory Explanations" to the "Revised Rules" published in the *Supplement* to "The Theosophist" for January, 1889, was followed in the February number by an article on "The Theosophical Society," and signed in both cases with the initials "F. T. S." Both articles were undoubtedly written by Mr. Harte. It was these articles which were referred to by Mr. Judge in his report to the American Section. The student will do well to examine both articles with great care as they mark the public features of a sustained campaign on the part of Col. Olcott and his associates to subordinate the esoteric aspect of the Theosophical Movement to the exoteric Society, to center the attention of the membership on the Society, and to make of the Indian headquarters and Col. Olcott the prime object of allegiance and devotion, as the visible head and front of the Movement. This campaign was coincident in time with the Coues-Collins' developments, and in purpose can only be taken as co-ordinate with them.

"The Theosophical Society" first attempts to show that in the beginning the Society had no determinate purpose, no definite lines of direction, but was an "evolution" from unintended, unforeseen, unexpected stages. Thus:

"The history of the Society, as illustrated by its Annual Reports, and by the frequent changes in its Rules, fully bears out the assertions of its Founders, that they themselves have sometimes been as little able to foresee the particular course its development would take as [any] one else in the Society. It is only when the growth of any organism is reaching maturity that the 'intention of nature' is perceived, and this has been the case with the Theosophical Society. . . .

"As is abundantly proved by its first Minute book and early 'By-laws,' the Theosophical Society was in a condition just like that of any recently formed Branch at present."

It is very certain that Col. Olcott frequently said that he knew nothing of the ultimate purposes of the Society at the time of its foundation, and in this he was speaking truth. It is also the fact that he occasionally asserted that none of the other founders had any but the most limited conceptions as to its purposes, but it is quite impossible that he should know this. But it is equally certain that both H. P. B. and Mr. Judge many times said that the Society was founded under instructions from the Masters of Wisdom, and

that they were aware from the beginning of its scope and objective. In the same way Olcott and others have frequently asserted that the teachings of Theosophy were a "development"; that in the beginning H. P. B. was as ignorant as themselves of many of the later teachings and that some of these contradicted the earlier exposition in "Isis Unveiled." The summary given in an earlier Chapter shows that every single teaching of Theosophy is both explicit and implicit in "Isis," though often under other terms. This was partly intentional, as the earlier book was preparatory; partly unavoidable as a vocabulary of terms had not yet been coined.

"The Theosophical Society" then takes up the Objects of the Society and speaks of them also as a "development":

"The progressive changes in the ostensible 'Objects' of the Society illustrate the process of growth. . . . The preamble of the original 'By-Laws' of the Theosophical Society, published in 1875, says:

> 'The title of the Theosophical Society explains the objects and desires of its Founders: they seek to "obtain knowledge of the nature and attributes of the Supreme Power and of the higher spirits *by the aid of physical processes.*" In other words they hope that by going deeper than modern science has hitherto done into the esoteric philosophies of ancient times, they may be enabled to obtain, for themselves and other investigators, proof of the existence of an "Unseen Universe," the nature of its inhabitants, if such there be, and the laws which govern them and their relations with mankind.'"

This "preamble" was written by Col. Olcott, and faithfully expressed his life-long ideas, for during his whole career the only "evidences" which appealed to him were "phenomena." But it is absurd as applied to H. P. B. and W. Q. J., as witness "Isis" and the whole life-work and writings of these two Colleagues. Both of them put on record their testimony that the Objects of the Society were the same in the beginning as always—Mr. Judge in the quotation given; H. P. B. in the "Key to Theosophy," published in the same year—1889.

Curiously enough, "F. T. S.," goes on to say, later in his article:

"This variation in the declared objects of the Society [those just promulgated in the 'Revised Rules'] must not be taken as indicating any real change in the intentions of the Founders. *There is abundant evidence in their writings and speeches that from the first their purposes were to stimulate the spiritual development of the individual, and to awaken in the race the sentiment of Brotherhood.*"

"The Theosophical Society" was followed in the June, 1889, "Theosophist" by two more articles, of such a nature as to require extended consideration.

THE SPIRIT IN THE BODY*

For Spirit, when invested with matter or *prakriti,* experienceth the qualities which proceed from *prakriti;* its connection with these qualities is the cause of its rebirth in good and evil wombs. The Spirit in the body is called *Maheswara,* the Great Lord, the spectator, the admonisher, the sustainer, the enjoyer, and also the *Paramatma,* the highest soul. —Bhagavad-Gita, Chapter XIII.

I HAVE your letters. The spirit shown in them makes me glad for all of us. Well, you have made a beginning and in the right way, as it appears to me, and while your audience was small, that part you are not responsible for. Such things are judged by the effort made and not by the apparent results; the latter belong to the Law and will be felt in time, as sure as effects follow causes. It should be remembered that it is harder to make a beginning in a large city than in a small one; it takes harder and longer "shouting" to reach those scattered in a big population, but the results should be much greater in time. Also—no matter who comes, it is certain that each one will talk to others who never come, and will get whatever impression is made on the attendant. It is said that each person who hears, will in time repeat something to one thousand others. This statement may be arbitrary, but the number is doubtless large that can be touched in this way; so the radius is not to be reckoned entirely by numbers present, even on this plane of action. This by way of encouragement—not that it is needed—but that it is well to bear in mind the wider range of action of all such work—and that we are not alone. An iconclast of any well-recognized system, can obtain crowded houses; but a "builder" gets the few. A commentary on the human mind as at present constituted. It also reminds me of Mr. Judge's saying "Theosophy is for those who want it *and for none others.*"

There is one phrase in your pamphlet "The Search For the Ultimate," which should give a key-note and encouragement. I quote from memory. There are those who may not have outwardly renounced, but they have inwardly relinquished, and would gladly welcome the time when the non-essentials are swept away that the essentials may obtain.

The fact that they have that attitude which would welcome the sweeping away of the non-essentials, shows *the inner relinquishment.*

A hair-line divides the Divine from the Satanic.

Sometimes it happens that a student passes through a "portal" without knowing that he is doing so, or has done so, until he finds himself "on the other side"; he knows then that other and greater

* From the letters of Robert Crosbie. Here published for the first time.

portals await him, and he passes them in like manner, growing—growing—growing—with no thought of anything but service to the best and highest he knows.

I am glad the "bad week" has gone into the limbo of such things, for it makes another opening, and a rising cycle is a good time to make further effort. Such experiences come to all "humans"; they also *go,* as we know, and in this we are more fortunate than the world at large. It is the *knowledge* of the transitory nature *of all experiences while experiencing,* that enables us to remain separate from them. I establish this whole universe with a single portion of myself and remain separate. The macrocosmic truth must also be the true position to be attained by the microcosm in his realm of creation.

Sometimes—as you say—one gets into the way of doing things perfunctorily; this has been found to result from the mind being on *other* things—things other than the work in hand. The remedy, of course, lies in the re-directing of the mind and concentration on that which is done. Our daily lives give us the best opportunities for the practice of concentration, and increase of knowledge by making Theosophy a living power in our lives.

You speak of control. Control is the power of direction, and when exercised in one way, leads to its exercise in other ways until it covers the whole field of operation.

A way to control speech is to think of the probable effect of what one is about to say. This insures deliberation, and the speech carries with it *the force of the intention.* This deliberation takes no appreciable time in practice—a thought towards it; a glance at effects; it is really an attitude of *purposive speech* wherein all the processes are practically simultaneous.

If in any one thing control is difficult, begin with the purpose of control in mind, and *stop* at the first indication that control is being lost; everything should be made subservient to the idea of control—if that is the purpose.

"The great renunciation is made up of little self-denials." Who, indeed can deny the master admission to his house; and who can enter the house of the *strong man* and spoil his goods unless the strong man be first bound hand and foot; and again, who can bind him but his lawful vassals who dwell in his house; and who can restrain these but the master of the house?

To be master, we must have control in all things pertaining to our kingdom or house; if we are swayed by impatience, by irritation at the words and acts of others, by impulse, habit of mind or body, "we" are not in control. We frequently are thus swayed, while knowing better, which indicates that we have not gone to work in earnest to obtain control, or perhaps in the wrong way. Applying analogy, it would seem that the latter consists in the modern

method of proceeding from particulars to universals, and that the process should be reversed. We would then begin with the idea, attitude and purpose of control in all things that concern the vassals of our house. The advance would then be all along the line, and the habit of control established and *balance preserved*. It sums itself up in my mind as the *establishment of control itself* irrespective of the things controlled. The "attack in detail" is the other way, but seems to me to have the disadvantage of being open to disturbance from the rest of the "details" while assaulting any one point. General Control might lose his title, and even his name in the melee. Each "warrior" however, having in view the forces and disposition of the enemy, must make his own fight in the way that seems to him best.

Well, I must stop now, with best of love; hope to hear from you as usual and as often as you can. As ever.

A HINT AS TO PERSONAL PSYCHOLOGICAL EXPERIENCES*

S. C.—"Can any one explain the following sentence, quoted from H. P. B. in the Path *for June: 'Those who fall off from our living human Mahatmas to fall into the Saptarishis—the Star Rishis —are no Theosophists'?"*

William Q. Judge.—This is explained by the fact that there are two classes of beings able to influence mankind at large: the one being the "living human Mahâtmâs," and the other the non-human beings, who, though not strictly in our stream of evolution, can and sometimes do affect certain human beings. For the purposes of this answer—but not at all as a full description—the Saptarishis, as meant by H. P. B., are a very advanced class of elementals, able sometimes to communicate with man, and by their apparent knowledge to make him suppose them to be high spiritual beings regularly evolved from the human stage. But, in fact, they are not human spirits, but of the same character as some of the Devas of the Hindûs, and only by accident, as it were, work to the real benefit of the race. That is to say, by communicating with them one is deflected from the normal line of human development. In some cases they have influenced certain mediums, who, being deluded, or rather dazzled, by the extraordinary experiences passed through, do not lean to the human side of spiritual evolution. On the other hand, the "living human Mâhatmâs" form the direct link with the human spirits of all degrees, who have charge of human spiritual evolution.

*This answer by Mr. Judge to the question asked was first printed in *The Vahan* of August, 1892. The title used is our own.—EDITORS THEOSOPHY.

FROM THE BOOK OF IMAGES

THE tiger came down from his lair in the hills, creeping light and obscure as the breath of suspicion; lean as the parched stalks in the fields, tense for the kill.

The goats, sensing the bhûts that ensoul the man-eaters, broke from the children's care. Then the villagers came forth, running with gongs and with incense. The crones beat upon the gongs, crying the incantation.

"Hail to thee, Kali, goddess of death. Hail to thee. Be compassionate and receive the offering."

Upon the instruction of the hotri a she-goat, newly slain, was placed upon a flat stone, her blood inviting the tiger to partake of the offering made to the elemental demons.

The eyes of the tiger licked up the sight. The bhûts looking forth through the channel provided whipped his tongue hot with anticipatory revels. His body remained motionless but his pads opened and closed like flames darting forth and withdrawing.

Two ancients lighted the incense, fanning the spark with their breath, placing the pot near the she-goat. The smoke rose trembling, while the ancients chanted:

"Hail, and again, Hail. Hail to thee, Yama, god of death. Be merciful and drink of the dying breath of the she-goat."

The nostrils of the tiger expanded, contracted. His lips whetted his teeth as a whetstone whets the knife. His body quivered as the bhûts leaped and danced within him in the ecstacies of their enjoyment of the near presence of Kali, of Yama and of Shiva.

The men of the village gathered together the flock. Little Daikal lagged, weeping the loss of the she-goat, his foster-mother, playmate and friend. Sudden, the shouts arose and an outcaste standing upon the rim of the field felt a prism of light, red, orange, black, shoot white-hot across his vision—the boy was no more there by the stone.

The villagers lifted up the chant of lamentation.

"Hail, hail. Kali and Yama have rejected the offering. Shiva has torn our hearts. Hail, hail, to the merciless one. Be benevolent, O Shiva, and return not again."

The outcaste heard not the lamentations. Compassion thundered in him and pulled him like lightning after the tiger, bounding toward the jungle. Like a ghost, like a bhût, like a demon urged to possession, he raced, now smoke, now fire, now heat, now flame, after the tiger.

The man-eater stood in his lair over the child, his head sinking and falling from side to side as a burden is shifted; his tail

weaving from side to side as a sword weaves in the hands of a swordsman; his gaunt body a cavern of demons dripping carnivorous thoughts. The outcaste burst through the thicket. The bhûts panted unutterable ecstacies, the heaving ribs of the tiger shadowing faithfully their revel.

In the morning Daikal came back to the village, unmarked save only the mark on his forehead, blood-red where the tongue of the tiger had scorched him.

"It is the mark of Shiva; his anointment," pronounced the hotri to the Fathers assembled. "Shiva has spared the child, but the outcaste will be seen not again. Henceforth the child is of no caste, for the gods have marked him their own. Let there be none to question his going or coming, lest the tiger return to visit the wrath of the gods upon all."

That night came Narayana to the village. And when he had told the tales of instruction, and the time for the propounding of questions was come, the hotri presented Daikal before the company in the open space set apart from venerable custom to signify the separation between the Sannyasis and the men of this world.

"He belongs no more to our world," said the hotri; "enlighten him, Father, regarding the things of the world of the gods."

Then the villagers sounded the invocation of the questioners:

"Enlighten us yet again, O Gurudeva."

The invocation having been sounded, the Guru told the assemblage the tale of the City of the Great King. The child lay at the feet of the Sannyasi whose beard covered the forehead of Daikal. And this is the tale of the City of the Great King told by the Guru for the enlightenment of all.

One Panchajanya, signifying the trumpet of the gods, grown weary of Ananda, the bliss of the gods, looked forth upon Bharata, the varsha of men, thus gaining the outer as well as the inner vision.

Seeing Souls blinded by ignorance as the cobra is blinded by his hood, creating misery out of the poison of their passions, Panchajanya gave attention. He heard from afar the groans of the afflicted. Compassion rose within him and a great longing to carry to the men of the earth some part of the bliss of the gods.

He spoke in the assemblage of the gods, inquiring if any knew the means of descent from the abode of the immortals to the abode of the mortals. Brihaspati enlightened him.

"None can serve in that world and retain the vesture of this world. The immortal must become mortal, clothing himself in the five veils. This is the Good Law from immemorial time, lest the kingdom of the gods be invaded by souls unfit for heavenly enjoyments, and confusion reign in heaven as on earth from the admixture of the fit with the unfit. Thou must live as a man and teach godlike wisdom to the men of earth."

Panchajanya enquired further from Brihaspati, Guru of the Devas.

"How shall one clothe himself with the five veils? What shall one carry with him to nourish the men of earth? How shall one clothed with the five veils find his way back to the assemblage of the gods from the dark varsha of earth?"

These are the questions asked by Panchajanya, and this is the answer made by Brihaspati, Father of gods and of men:

"Firmly must thou think of the miseries of the men of earth. This will carry thee whole through the five veils of the intermediate spheres. Firmly must thy heart be fixed in devotion to alleviate the miseries of the men of earth. This will enable the gods to send down nourishment for the men of earth. Steadfastly must thy mind remain fixed in concentration upon the immortal in the midst of unenduring things: thus shalt thou find the way back to the assemblage of the gods from the dark sphere of earth."

Panchajanya, thus favored by Brihaspati with instruction, sounded the conch of contentment.

"I take the vow of the highest service possible to be rendered to the men of earth," cried he; and the assemblage of the gods sounded in choral accompaniment to this vow.

"It is well," said Brihaspati; "prepare for thy descent to the City of the Great King."

When Panchajanya entered the City of Mâya he found himself a Brahmin of priestly caste, beloved by his brethren and honored of the high priest. But when he rendered the highest service to the worshipers thronging the temple, teaching them to seek within, saying that the Lord of this body is nameless, dwelling in numerous tenements of clay; when he taught that as a single sun illuminateth the whole world, even so the One Spirit illumines every body; when he taught that man requires but one temple, the temple of the God within; when he taught this ancient, immemorial wisdom to the souls walled in by matter, the high priest forbade him utterance, and his brother priests bore accusative witness against him before Mâra, the Great King.

The Great King pronounced judgment.

"The lower castes exist but to sustain the Brahmins; the Brahmins exist but to support the Great King. Confuser of castes, false teacher of the fraternity of mankind, death is thy allotment."

Then they fell upon him, rending his mortal vesture, giving the body of Panchajanya to the dogs and the vultures. Ejected from the caste of Brahmins, Panchajanya entered the caste of Kshatryas. Upon re-entering the City of the Great King he found himself general of armies, beloved by his soldiers, trusted confidently by the Great King. Rebellion rose among the people because of the exactions of the priests. Panchajanya at the head of his soldiers rode forth to parley with Vasuki, a wanderer who incited

the people against the established order. But when he had heard the recital of Vasuki, and observed the miseries of the people, Panchajanya returned to the court of the King.

"O Great King, thy people starve for the bread of life. Let the priests be punished and thy people will name thee The Blessed."

But the priests of the prevailing religions had the ear of the Great King. Mâra frowned.

"I did nominate thee to bring me the head of Vasuki. Thine own head be the forfeit." The blood of Panchajanya glistened upon the pave.

Ejected from the caste of Kshatryas, Panchajanya sought further service by re-embodiment in the caste of the Vaishhyas. Upon re-entering the City of the Great King he found himself a great merchant, farmer of the revenues of the royal court, with servants by tens, by hundreds and by thousands, restless to do his will and profit by his munificence. Famine came upon the land. Panchajanya remitted the taxes of the poor and increased the usance upon the revenues of the temples, the nobles and the merchants. Seed rice gave he to the peasants from the royal granaries and mated buffalo to the herdsmen who fared ill. The priests consulted, the nobles rebelled, and the merchants bore accusative witness against him before Mâra, the Great King.

"Thou hast perverted the established order of nature, which provides that the strong shall survive, though the weak perish by crores. Betrayer of trust, thou shalt surely die."

Upon the word of the Great King the body was torn from Panchajanya and thrust out through the gate of refuse. Ejected from the caste of merchants, Panchajanya sought new garments in the caste of Sudras. Upon re-entering the City of the Great King he found himself lowest of the low, servant of the chandalas who sweep the courtyards in the palaces of Mâya, City of the Great King. These reproached him that he swept as diligently the unseen refuge as the visible. In the darkest corner of the courtyard he found the Jewel of the Great King. The chandalas bore accusative witness against him.

"Thou, lowest of the low, hast sought to steal the choice jewel of the Great King. Let his body feed the jackals."

Thus adjudged Mâra the Great King. Ejected from the caste of Sudras, Panchajanya sought rebirth in the body of a pariah, refuse of mankind, forbidden the gates of the City of the Great King. Wandering through the country of the Great King, Panchajanya found other outcastes, some from one defilement, some from another. With these he journeyed from village to village, following the path of the Bhikkshus, telling in one place the tale of Panchajanya, the Brahmin; telling in one place the tale of Panchajanya, the great Warrior; telling in one place the tale of Panchajanya, the great Merchant; telling in one place the tale of Panchajanya, the

Sudra, lowest of the low; but telling not twice in the same place the same tale, telling not two tales in the same place; telling not in any place the tale of Panchajanya the outcaste. Then the Asuras, seeing that where Panchajanya wandered men dragged their weary way with hopes new lambent in their hearts, roused the bhûts that infuse the souls of animals, the demons refuse from the passions of men. A tiger rent the vesture of the five veils from the Soul of Panchajanya, who returned to the assemblage of the gods.

"Mankind hath been holpen in small measure, but what hath Panchajanya gained for the gods by his pilgrimage?"

Thus the question propounded by the assemblage of the gods. Thus the answer made by Brihaspati: "He hath kept ajar the door of Jati, the inner vision, and thus made easier the path of the descent of the gods to man; made easier the ascent from man to the gods, without confusing the two worlds."

Narayana leaned forward and breathed upon the child, who rose and made obeisance. The blood-red mark of Shiva had disappeared. When Narayana departed for the forest the child followed closely in the steps of the Master.

As the villagers returned to their huts the head man questioned the hotri.

"Father and friend of the village, say, if it seemeth well unto thee, where lies this City of the Great King?"

The hotri, musing upon the instruction, answered, "this is a matter not written in the Brahmanas, but it may be that the body of man is the nine-gate city of his abode and that the gates of the City of the Great King swing inward and outward to those who serve the immortal while rendering the highest service possible to mortals in the midst of unenduring things."

The head man pursued further: "and if it be conformable to answer, tell me, O Comforter of the afflicted, who is this Great King who dwelleth in the City of his abode?"

"That, each man must find out for himself," replied the hotri.

THE BETTER AND THE DEARER

THE sage chooses the better rather than the dearer; the fool chooses the dearer, through lust of possession.

This gentle teaching of the Upanishads was not meant for humanity of the Golden Age alone, but itself is pure gold in an Age of Iron, when men have forgotten how to choose as sages choose, and fools choose as animal instinct impels them. If ever there were a god-given dower, it is the power of choice. Only when the up-rising physical evolution was met by the gods and so given the power of choice was there humanity. The power of choice

sets the great gulf between animal and man. The power of choice *is the Ego.*

But how do we prove our birthright to choose? Fools choose to wallow in the trough of lusts and possessions; good men choose a path of harmlessness over the level plains, caring little whether the glory of the sun or of the stars shine in the sky but just to make so many paces before day ends; and some men there are who choose the rugged path that winds up hill all the way—yes, to the very end. It is these last alone who have arrived at even incipient *Self*—consciousness, for they alone know that their choice is a choice for all the rest—that each small choice or great helps or hinders all.

They choose not to wallow, nor to take the easy way, but from that time they choose "the small old path" they find perplexities and confusions doubling on their choices. Not to choose the trough is that one no longer wants it; not to choose the easy way is that one has seen it is an unprofitable journey, but to choose for *all* presents oftimes as many difficulties as are varying individuals making up mankind. So often "the dearer" is what loved individuals think "the better"; "the dearer" is what all previous choosings of "the dearer" incline us to by habit; "the better" entails a loss to us—of esteem, of pride, of self-respect, of name or fame—and so we choose "the dearer," believing it is "the better." We believe "the better" is to make others happy according to their fancy, and too late find out that there was nothing enduring in the happiness we afforded them, save a more entrenched desire for unenduring things. Again, we think, this might some other time be "the better," but for now, under these conditions, it is wisest to take the middle course. And so, we do not see that it is "the dearer" impelling our choice.

Why is it that we are so recreant to the best that we know? Why do we choose "the dearer" believing it to be "the better?" It is because we have not the power of steadfastness which abides by the ideal. It is because we can not take our tests and trials as sacraments. It is because we do not center every energy of the soul upon the task. It is because we are not *constant* in our devotion to the benefit of mankind, and to Those who have pointed out the Way. It can only be by dwelling in Their presence in our hearts that we may assimilate Their nature. It can only be when the *feeling* of Them as impersonal, beneficent forces in Nature has breathed into us the breath of a new life in spirit that we shall be able to look at all problems and all choices alike—not *our* problems, not choices for *us*—but problems that affect all mankind, and choices that affect the universe. For when we can come to look at ourselves as a part of the great sweep of evolution, on the bosom of endless Time, we have cast most of the problems aside. We see them solve themselves, and we can trust of the Law—Not my will, but thine be done. It is the *personal* that clings in manifold forms and desires, that subtler grows "when the sins of the gross form are conquered," that holds us to "the dearer"—that keeps us from the company of the sages.

INSTINCT AND INTUITION*

INSTINCT is a direct perception of what is right within its own realm. Intuition is a direct cognition of the truth in all things. Reason is, as it were, the balance between instinct and intuition. Animals have the right instinct in regard to what to eat, and in regard to what is dangerous to them, for their instinct is acquired experience; but they do not reason in their instincts,—they feel them. We reason about both our instincts (for we have some) and our intuitions, and generally reason ourselves into a false position from a false basis of thinking. Reason is an instrument we are working with, but if we start with wrong premises we are bound to come to false conclusions, however faultless the reasoning. Working logically, we can come to right conclusions only with an eternal premise; in no other way shall we ever determine the right in our modes of looking at things.

In trying to understand instinct and intuition, therefore, we shall have to ascertain if we may the true foundation of them. Certainly, there must be a deep meaning and a deep cause for their existence. Looking upon the animal kingdom and seeing therein actions proceeding for the welfare of the different animal beings, we call those actions on their part instinct, without at all realising that *something* produced that instinct. It could not arise of itself. It must have been a production, as all things in this or any universe are productions. The statement of the ancient Wisdom-Religion is that at the root of every being of every grade, of every form and of every kind there is one thing—SPIRIT, and Spirit alone. From SPIRIT have come all productions; from SPIRIT all evolutions have been brought about. The SPIRIT is the same in all; the acquisition differs in accordance with the degree of progress of the individual or being, for evolutions proceed on individual lines. All are of the same nature, but because the thought, the ideal and the action differ, we find in a great universe like ours many kinds of intelligence evolved from the great Root of all evolution—the SPIRIT in each being.

All beings below man are evolutions each in his own degree. Even in the mineral kingdom there is form, whether that form be of a crystal or an atom; it is a spiritual something with a psychic nature, expressing itself according to its own acquired nature. Crystals have their own particular sympathies, their own peculiar antipathies, their own attractions and their own repulsions. Are these mechanical? Not in the least. They are inherent instinct—that unerring faculty which is but that spark of the divine lurking in every particle of inorganic matter. If the mineral kingdom did not have a psychic intelligence, man could never use it. And the same is true with the vegetable and animal kingdoms, which each

* From the stenographic report of a talk by Robert Crosbie. Here published for the first time.—EDITORS.

add something to the mere psychical intelligence of the mineral kingdom in a limited way. Then, coming to man, we find that he has the power of transcending his conditions; he has the power of standing apart from his conditions and looking upon them as a self-conscious being who is separate from them, and of an entirely different nature. That which is but a spark of divinity in the lower kingdoms grows to be a flame in the higher beings.

There are seven distinct stages through which all forms come from nebular matter down to our present concrete formations. Conditioned existence is produced by various kinds of lives in every state of matter—by different acquired intelligences, but Man had a large part in the determination of the processes, of the degrees of descent to be undertaken, and it was according to his knowledge and processes instituted by him that the state or conditions of the kingdoms below him were made. For Man was a self-conscious being when this earth began. Man stands midway between spirit and what we call matter; he is the turning point of evolution, and on him depends the future of this evolution. Man has both instinct and intuition. Every cell in our bodies is instinctively impelled by us. Whether we are conscious of it or not, that instinct causes them to evolve. The lives in our bodies have been trained life after life, until their action is automatic and reflex. The cells of the different organs have their own special impulsations. The cells subtract from food whatever is necessary for the composition of the blood, the bones, the various tissues, and the brain—which, too, is made of the food we eat and is changing all the time, like any other part of the body, being in constant dissociation. But the Real Man is not his body, nor his brain, and it is to the Real Man that intuition pertains.

Both instinct and intuition have been gained in no other way than through observation and experience. All the instinct of animals is a gain in that particular species along the lines of their own growth in intelligence and expression in bodies. So man's intuition carries with it all the knowledge of his past. Intuition is but the memory of that knowledge existing in his real nature. Man has lived lives anterior to this one, not few but many—even on a planet which we inhabited before this earth began, or, rather, before we began with this earth. The many, many experiences gained through many, many lives are still with us. We have never lost them. They are still resident and potentially active in our innermost being—in that real nature of ours which each one of us reaches every twenty-four hours, when the body is asleep, when the dreaming state is passed. There lies intuition—the sum total of all our past experience. Something comes through occasionally, giving us an inkling of what is the true nature. The voice of the conscience is the outlook of that true nature upon that which is contemplated. Some people hearing that "voice of the silence" think that God is speaking to them, or that some other outside being "impresses" them. But, in reality, it came from their own inner nature—was born from and drawn from the accumulation

of all past wisdom; it was the voice of their own spiritual nature speaking to them.

Now, the channel through which the intuition may flow may be made clear by any and every one of us. And in what way? By desiring to perpetuate the personality? Never, in this nor any other world. But there must be a *recognition* of what, in reality, that personality is. It is not the body, but the *ideas* held. Ideas make body a fit vehicle for them; ideas control the action of the body. Our personalities are composed of our ideas, our likes and dislikes, our attractions and repulsions, of the little things that we demand for ourselves, that buttress up in us the idea that all this is for *me*. That is not the Real Man. The personality can not be held; whatever the ideas held to-day, they are not the same as those we held in the past; yet in the past we acted, as now, according to the ideas then held. In the future we shall have still other ideas, and will act in accordance with them. It is our *thinking* which limits our action. It is then for us to see that we are *real spiritual beings* internally, and that it is only the outer—the personality—that needs clearing. The clearing can only come about by acting for and as the One Self. Then we shall express our real natures clearly in this world of material things; then we shall know what some men only suspect, for intuition is a *direct cognition of the truth*.

The Message of Theosophy was given us that we may reach into that part of our nature which knows, which notes and knows. It is not an impossible task, for we are *not* poor miserable sinners, and others have accomplished it. They went this way and tested out for themselves, as is the only true way for everyone, and found it to be absolute fact that all this inner knowledge, or intuition, is recoverable. They know that it is our ideas, our thoughts, our modes of thinking, our limited understandings of our natures which make our hindrances; they know that it is not the body, nor any environment whatever which is detrimental, but that every environment is an opportunity—the greater the obstacles, the more hindrances of circumstance, the greater the opportunity. If we could be but wise enough, if we could open our eyes wide enough to see it, we could learn something from the various instincts perceived in the kingdoms below us. All those beings are proceeding *by instinct* on that long, long journey which leads to that place where we now are. If we are wise, by *intuition* we also will proceed on that small old Path which leads far and away—the Path that all the Predecessors of all time have trodden. All the Beings who have appeared in the world as our Elder Brothers—Divine Incarnations—in past civilizations reached that stage toward which we are now consciously or unconsciously proceeding.

Our intuition is not so asleep as we think it is. It is shining in us all the time, if we will only remove from before it the false conceptions which prevent us now from seeing it is there. It is possible for those of us who are operating on this side of the dark veil to draw that veil aside and let the light shine through.

LONELY MUSINGS*

THOU that art directing thy will to the attainment of perfection—thou that wilt be content with nothing short of the highest, hearken to a description of the road thou must travel.

Think not that thou shalt attain in a day the power even to recognize the illusions of sense for what they are. Many a time shalt thou sink and wallow in the mire, but at each withdrawal it shall seem to thee more hateful than before, and if only thy will be directed aright the God in thee will not long leave thee wandering. And think not that thy road will be a pleasant one. After some few gleams of brightness to refresh thee, it will lead through the torture-chamber, and when thou art led there thou needest not to stir a finger, for all shall be done for thee, and thy soul shall endure searching torture, and of thy loftiest thoughts and most impassioned dreams shall be formed the rack on which thou shalt be stretched.

Nor when one fancy is over and the cords are loosened, imagine that thou art then to be released. Thou mayest spend many years —perchance even thy whole life—in this chamber, and again and again shalt thou be stretched on the rack so soon as thou art able to bear it. And happy is it for thee if between the pangs thou dost not fall away from this high calling—weaving again entanglements of the senses—for then thou dost but repeat the previous torment and dost not advance to the more subtle tortures that await the spirit. But if there be no falling away, then are the intervals filled with a peace and bliss which is a foretaste of the joys beyond, and the soul like one escaped from a dark dungeon revels in the light of day.

To use an apt simile given by St. John of the Cross, this purgative affliction—this subtle torture—is the effect of the divine light on the soul that is being purified, and is analogous to the action of fire on fuel. "For the first action of material fire on fuel is to dry it, to expel from it all water and all moisture. It then blackens it and soils it, and drying it by little and little, makes it light, and consumes away its accidental defilements which are contrary to itself. Finally, having heated and set on fire its outward surface, it transforms the whole into itself, and makes it beautiful as itself. Thus fuel subject to the action of fire retains neither active nor passive qualities of its own except bulk and specific weight, and assumes all the qualities of fire. It becomes dry, then it glows, and glowing, burns; luminous, it gives light, and burns much brighter than before. All this is the action of fire."

Thus in the secret chamber of affliction and divine contemplation is the soul consumed away and transformed, though few there

*This article was first published by H. P. Blavatsky in *The Theosophist* for December, 1885.

are who in a single incarnation are strong enough to endure the complete purging. But blessed are they who are found worthy even partially to undergo this suffering. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

One of the first great griefs of this dark night of the soul, which may be compared to the drying of the fuel under the action of the fire, is that thou art no longer able to love or admire any of thy former friends, who nevertheless remain well worthy of thy love and admiration; nor canst thou any longer take joy in any earthly thing, however innocent, for everything within thee seems to be blasted into aridity, and except for the latent knowledge that thou art set towards the highest, thou feelest as if thy whole life were turned into pain. But this also ought to be a help in thy passage through the dark night, for if thou seest nothing worthy around thee, then shouldst thou the more strenuously set thy soul towards that ideal beauty—that divine wisdom and goodness which already is thy lode-star.

And the passion that was in thee—the unsatisfied desire that was like a serpent gnawing at thy heart, shall now be re-directed. Thou art now set to lift the veil of Isis—not that of any mortal maiden—and thy one and only aim shall henceforth be—call it by what name thou wilt—the mystical marriage of the Hierophant, the at-one-ment of the seven principles of man, the union of the soul with God.

No longer with high drawn sentimental feelings, no longer with hysterical sobbings, shall the spirit make its presence known, but with a face hard set amidst a world of practical men, thou bearest now within thee the hidden life of which the world knows not, but which is now to thee the only life worth living; and as all strong emotion has come to thee not as a binding but as a loosening from the chains of sense, so the thoughts of earthly society and companionship that were so sweet are now merged in the desire to be at one with the life of the whole world, in the intense longing that the thought and aspiration of all Humanity should become the very pulsations of thy being.

A Pilgrim.

FROM THE SECRET DOCTRINE*

The Universe is the periodical manifestation of this unknown Absolute Essence. To call it "essence," however, is to sin against the very spirit of the philosophy. For though the noun may be derived in this case from the verb *esse*, "to be," yet IT cannot be identified with a *being* of any kind, that can be conceived by human intellect. IT is best described as neither Spirit nor matter, but both.

*From the Original Edition, Vol. I, p. 273; see Third Edition, Vol. I, p. 294.

ON THE LOOKOUT

THE ETERNAL VERITIES

"Let each child's mind be as a pleasant inn, where gentle thoughts of service may enter and abide." Thus is the inscription on the title page of this book for "The Teachers of Children." More than four years have passed since we had grateful occasion to review in these pages a slender volume—"Because—For the Children Who Ask Why" (see THEOSOPHY for October, 1916). THE ETERNAL VERITIES is, we are informed, from the same source as the earlier volume. May these children of the author's love for his "younger brothers" go hand in hand to many homes and schools, for they are close kin and true companions.

THE ETERNAL VERITIES is the fruitage of five years' loving work and thoughtful observation in the "Children's School of Theosophy" conducted by the women members of the United Lodge of Theosophists in Los Angeles. Many hearts and many minds have entered into its texture, though the weaving into words and patterns of instruction that any mother can fit to her child's needs, is the work of a single student. Many hundreds of copies of "Because" have entered into the service of parents of this generation, and the ETERNAL VERITIES will supplement, sustain and broaden the scope of application of the great truths of Theosophical teaching. For, in the VERITIES, as in a clear mirror, are faithfully limned and clearly set down the inception, germination and nurture of a modulus of teaching that neither runs ahead nor lags behind the questing heart of childhood. The lessons are so arranged that any mother can adapt them, as outer garments are adapted, to the growing needs of children of all ages. More, the lessons give that variety and true value that should be in all foods, or of the body or the mind.

"Somewhere our system is wrong that selfishness prevails, low ideals, and irresponsibility, but can we expect else from our competitive methods of education—from the learning of effects only rather than causes and effects, from the study of one set of particulars merely added to another unrelated set of particulars. Only when the basic understanding of all men is that of the eternal verities will true education begin. To speed that day is the mission of this book—the work of many loving hands and hearts—made possible, encouraged and guided by one who followed in the path of the predecessors without the shadow of a turning. To him, the beloved Teacher, Robert Crosbie, it is dedicated, for his teaching was Their teaching—the teaching of H. P. Blavatsky, of W. Q. Judge, pure and simple—and gratitude to him is but a link in the Great Chain which holds us to Masters' course."

Such is the dedication of the ETERNAL VERITIES. It is our belief that the book can but do great and lasting good to all who make use of it.

THE TURNING TIDE

"Tertium Organum, A Key to the Enigmas of the World." By P. D. Ouspensky. The Manas Press, Rochester, N. Y.

The swing of science toward the immemorial wisdom is startlingly shown in this work. Ouspensky is or was Professor of Mathematics in the Petrograd Institute of Engineers of Ways of Communication, holding the degree of *Magister* in Pure Mathematics, and author of several textbooks of mathematics.

Taking at once the stand that "Whatever arrests the movement of thought, is false," thus admitting the pure relativity of all knowledge, he

manipulates the weapons of exact science to prove that positive science is the most inexact of all methods of obtaining knowledge: "At some future time positivism will be defined as a system by which it was possible not to think of real things and to limit oneself to the region of the unreal and the illusionary." This from one born and reared in the region of positive science, reaching his conclusions by the very methods of that science.

Second only to its boldness, is the transparent honesty and the clearness of expression of this work. Quotations are drawn freely from all sources which Ouspensky's intuition tells him to be of value, and credit given in full in each case—but it must be said that his interpretations of many of his quotations are startling.

H. P. Blavatsky, Mabel Collins, Plato, Lao-tzu, Tolstoi, Nietzche, Plotinus, Max Müller, Chuang-tzu, Prof. James Lutoslawsky, Boehme, St. Paul, Spinoza, Kant, Lobachewsky, Zoroaster, Newton; all these heterogenous minds are made, and easily made, to serve the purpose of proving the purely spiritual nature of the Universe, the relativity of all knowledge, and the uselessness of any method of approaching the study of the Universe from other than the mental side.

He carries the monistic idea to an extreme reached by no other contemporary writer, but it is a spiritual monism exactly the opposite of the monism of the materialist, which Ouspensky shows to be in reality the most utter of dualisms.

"That art Thou" means: thou art both thou and not thou, and corresponds to the super-logical formula, A is both A and not A.

"If we examine ancient writings from this standpoint, then we shall understand that their authors were searching for a *new logic,* and were not satisfied with the logic of the things of the phenomenal world. The seeming *illogicality* of ancient philosophical systems, which portrayed an *ideal* world, as it were, instead of an existing one, will then become comprehensible, for in these portrayals of an ideal world, systems of *higher logic* often lie concealed."

His favorite theme is the relativity of truth, or rather the inexpressibility of truth. "That which can be expressed, cannot be true." The relation between this view and his monism is best expressed in the following:

"Thus the formula, 'A is both A and not A,' or 'Everything is both A and not A,' representing the principal axioms of higher logic, expressed in our language of concepts, sounds absurd from the standpoint of our usual logic, *and is not essentially true.* Let us therefore reconcile ourselves to the fact that it is *impossible* to express superlogical relations in our language as it is at present constituted. The formula 'A is both A and not A,' is untrue because in the world of causes there exists no opposition between 'A' and 'not A.' But we cannot express their real relation. It would be more correct to say: A is all.

But this would also be untrue, because 'A' is not only *all,* but also *an arbitrary part* of all.

This is exactly the thing which our language cannot express. It is to this we must accustom our thought, and train it along these lines.

Thinking of our consciousness, we shall cease to regard it *either as individual, or as a part of the world's consciousness*"—but both!

OUSPENSKY'S POSTULATES

He sums up his impression of the real nature of the world in the following passage, every clause of which is to be found in "The Secret Doctrine," whether open or veiled:

"1. In that world 'Time' must exist spatially, *i. e., Temporal* events

must exist and not happen—exist before and after their manifestation, and be located in one section, as it were. Effects must exist simultaneously with causes. That which we name the *law of causality* cannot exist there, because time is a necessary condition for it. There cannot be anything which is measured by years, days, hours—there cannot be before, after, now. *Moments* of different epochs, divided by great intervals of time, exist simultaneously, and may touch one another. Along with this, the *possibilities* of a given moment, even those opposite to one another, and all their results up to infinity, must be *actualized* simultaneously with a given moment.

"2. There is nothing measurable by our measures, nothing *commensurable* with our objects, nothing *greater or less* than our objects. There is nothing situated on the right or left side, above or below one of our objects. There is nothing *similar* to our objects, lines, or figures. Different *points* in our space, divided for us by immense distances, may meet there. 'Distance' or 'proximity' are there defined by inner 'affinity' or 'remoteness,' by sympathy or antipathy, *i. e.*, by properties which seem to us to be subjective.

"3. There is neither matter or motion. There is nothing which could possibly be weighed, or photographed, or expressed in the formulae of physical energy. There is nothing which has *form, color,* or *odor*—nothing possessing the properties of physical bodies.

"4. There is nothing dead or unconscious. Everything lives, everything breathes, thinks, feels; everything is conscious, and everything speaks.

"5. In that world the axioms of our mathematics cannot be applied, because there is nothing *finite*. Everything there is infinite, and from our standpoint, *variable*.

"6. The laws of our logic cannot act there. From the standpoint of our logic, that world is *illogical*.

"7. The *separateness* of our world does not exist there. *Everything is the whole*. And each particle of dust, without mentioning of course every life and every human consciousness, lives a life which is *one with the whole* and includes the *whole* within itself.

"8. In that world the *duality* of our world cannot exist. There *Being* is not opposed to *non-being*. *Life* is not opposed to *death*. On the contrary, the one includes the other within itself. The unity and multiplicity of the I; the I and the Not-I, motion and immobility; union and separateness; good and evil; truth and falsehood—all these divisions are impossible there. *Everything subjective is objective, and everything objective is subjective.* That world is the world of the *unity of opposites*.

"9. The sensation of the *reality* of that world must be accompanied by the sensation of the *unreality* of this one. At the same time the difference between the real and the unreal cannot exist there, just as the difference between subjective and objective cannot exist.

"10. *That world* and *our world* are not two different worlds. The world is one. That which we call our world is merely *our incorrect perception of the world*: the world sensed by us through a narrow slit. *That world* begins to be sensed by us as the *wondrous, i. e.*, as something opposite to the reality of *this* world, and at the same time *this*, our earthly world, begins to seem unreal. The *sense of the wondrous* is the key to that world."

We have barely touched on the full scope of the work. Many will find in it, in addition to a new phase of thought, a new light on many recognized Theosophical doctrines. Students of Theosophy have but to compare the extracts given with the "summing up" in Volume I of the "Secret Doctrine" to recognize how closely Ouspensky has approached the Wisdom-Religion. It is the timeless doctrines of the Upanishads and the Bhagavad-Gita that Ouspensky seeks to realize and to express. The tide is turning, as H. P. B. foretold, in the direction of the study of the phenomenal Universe as *embodied consciousness*.